Church Matters.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly meetings on Tuesday and Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer meeting Thursday evening at 7.45. Class meetings Tuesday and Friday evenings at 7.45.

THE WESTMINSTER PRESBYTERIAN CHURCH.—Fremont street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (EPISCOPAL).—Liberty street. Rev. W. G. Farrington, D.D., Rector. Morning service 10.30 o'clock; Evening service, 7.30; Sunday-school at 3 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello. Pastor. First mass, 8.30 A. M.; High mass, 10.30; Vespers, 3. P. M.; Sunday-school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley school-house, Bloomfield Avenue, every Sunday, at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M.; Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watsessing).—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30; Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of Service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

REFORMED CHURCH, BROOKDALE.—Rev. ——, ——, Pastor. Sabbath services, 10.30 A. M., and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL Sunday-school every Sabbath at 3.30 P. M. Mr. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.45 o'clock. Prayer and Conversational meeting Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS, Rev. W. H. Brodhead, Leader, meets on Wednesday evening of each week, at 8 o'clock, in the Sunday school rooms of the First Presbyterian Church. Sunday school teachers, workers, and friends are cordially invited.

THE PASTOR of the Baptist Church is preaching a course of Sabbath evening sermons on the SERMON ON THE MOUNT.

REV. SAMUEL W. DUFFIELD is to address the students of the German Seminary on Monday evening, Nov. 5, at their celebration of the 400th anniversary of the birth of Martin Luther.

THE third and last of the series of sermons on the Marys of the New Testament, by the Rev. S. W. Duffield, will be preached in Westminster Church tomorrow evening. Subject, Mary of Bethany.

THE REV. BENJ N. MARTIN, D.D., professor of Mental and Moral Philosophy in the University of the City of New York, preached a most excellent sermon in Westminster Church on Sunday morning. His text was Psalm 103: 14: "For he knoweth our frame. He remembereth that we are dust." The discourse was noticeably simple, earnest, and helpful, and it was highly commended by all who heard it.

Essex County Teachers' Association.

The regular meeting of the Essex County Teachers' Association will be held at Belleville, to-day. There will be but one session, beginning at 9.30 and closing at 12 30.

Train on Greenwood Lake Railway leaves Montclair at 8 53; Bloomfield at 8.57. There are also horse cars to and from Newark, every twenty minutes.

PROGRAMME.

9.30—Devotional Exercises.
9.40—Roll Call
9.50—Miscellaneous Business.
10.00—Discussion:

1. "*How should Language be taught in our Schools?*"
Opened by Mr. Vernon L. Davey and Mr. Clarence E. Hedden.
2. "*Out of School Employments.*"
Opened by Mr. Phœbus W. Lyon and Mr. Randall Spaulding.
3. Address—"*Resources of Arizona.*" Dr. H. H. Rusby.
4. "*The Future of our Association.*"
Opened by Mr. Jacob B. Maxwell.

It is believed the discussion of the above topics cannot fail to be of value, and a full attendance is earnestly hoped for.

The Luther Celebration.

At the grand Luther celebration of the American churches of Newark next Wednesday evening, at the First Presbyterian Church, a select chorus from all the German churches will render two jubilee selections. Our German church will be represented by quite a number of sweet singers, as will also the Seminary, which is this year blessed with an unusual amount of vocal talent. Among the speakers of the evening, we notice Drs. Wilson and Frazer, of Newark, and Dr. Seibert of our town. The latter is also announced to deliver the oration at the Luther celebration of Princeton College and Seminary, next Saturday, Nov. 10, the 400th birthday of the German reformer.

German Presbyterian Sunday School.

The anniversary of the German Presbyterian Sunday School was celebrated last Sunday afternoon by appropriate exercises at the German Church. The anniversary address to the parents and children was admirably rendered by Mr. Philip Vollmer, a student of the Senior class in the Seminary, and had for its subject the verse of Scripture: "What would it profit a man to gain the whole world and lose his own soul?" On the whole, the German Sunday School is in a flourishing condition. The want of able teachers, which had been felt for some time, has now been supplied. Quite a number of students from the Seminary have accepted charges as teachers in the school.

The German Luther Celebration.

A large number of Bloomfield people attended the Luther celebration on Tuesday evening in the First Presbyterian Church on Broad Street, Newark. The music for the festival was of a high order, there being two hundred singers, selected from various church choirs. The meeting was presided over by the Rev. Dr. Geo. C. Seibert, of the Seminary. The programme was as follows:

1, opening, by Rev. W. A. Nordt; 2, hymn, "Nun bittet alle danket Gott;" 3, reading of Scripture, Rev. D. Glaser; 4, chorus by the united choirs; 5, prayer, by Rev. C. Girtanner; 6, hymn, "Ein' feste Burg;" 7, oration, Prof. Dr. G. C. Seibert; 8, collection for Bloomfield Seminary; 9, chorus united choirs; 10, Lord's Prayer, Rev. J. N. Gunther; 11, hymn, "Nun danket alle Gott; 12, benediction, Rev. J. W. Freund.

The Seminary Lectures.

REV. WM. H. WARD ON ORIENTAL INSCRIPTIONS AND THE EARLY HISTORY OF WRITING.

The enlarged and newly refitted lecture room of the Seminary was well filled on Tuesday evening, by a very intelligent and attentive audience. For the benefit of such of our readers as were unable to be present, we give a full and carefully prepared report of the address:

It is impossible (said the lecturer) to have any civilization without writing. The semi-civilized peoples, even, have writing. Only the rudest barbarism is without it. The two greatest blessings which the world has received have come to us from a Shemitic race—writing, and The Book, with its knowledge of God. The alphabet comes from the same neighborhood as monotheism.

Writing is at first only pictures. The bowl of Palestrina is a good illustration. It represents pictorially the history of a hunt, progressively, from the start to the return.

Next we have the picture turned into arbitrary forms. Dr. Ward illustrated upon the blackboard the Indian writing on the trunk of a birch tree in Ohio, to show how twenty-three warriors took an expedition of six days and another of four days, attacking a fort in the fork of two rivers. Circles represented days and strokes stood for men; a turtle showed that they got home safely; and their success was shown by figures with heads on and heads off.

We still use pictures in writing. Roman numerals are I for one finger; V for thumb and hand; X for the two Vs. The sign + is from ET, which becomes in time by a process of evolution (which the lecturer laboriously conveyed to the eye by the chalk) the conventional & or +.

The Egyptian symbols are first pictures, then arbitrary signs. The word for pig is *khes;* lapis-lazuli is *khes-tep; tep* standing for "stop." So lapis-lazuli is represented on the monuments by "stop pig"—a man holding a pig's tail! Every rebus in a newspaper is of this sort. This is hieroglyphic writing, but the Egyptian kind is the oldest known. The Assyrian and the Chinese are of independent origin. A fourth kind is the Hittite writing. A fifth kind is the picture writing of Mexico. The Egyptian has from four hundred to five hundred characters. An illiterate man is one who has not learned his twenty-four letters; but in old times it plainly cost greater labor to learn to read. All alphabets except the Chinese came from the Egyptians.

Men made a wonderful discovery when they turned this picture writing into syllables. Thus *Anap*—a star—meant God; but it finally stood for the syllable an. It cost from 2,000 to 3,000 years to get to alphabetic writing from syllabic. A waved line (picturing water) was indeed used for N, but for the most part the Egyptians never got further than syllables.

The first locomotives were made with stilts, on behind, to help them along—so the Egyptians always annexed something to the figure. Consonants are always the hardest things to learn. But the Phœnicians learned them.

The Hykshos domination in Egypt, ending about Joseph's day, was the dynasty of Shepherd Kings. They were Shemitic, and were finally driven out before the time of Joseph. These shepherds produced from the hieratic writing the Phœnician alphabet of twenty-two letters.

This part of the lecture it is impossible to reproduce, as it consisted of blackboard illustrations designed to show the formation of the original alphabet. The writing was, originally, one line to the right and the next to the left, continuously. It was known (from the similarity to ploughing) as the *boustr-phadon* writing. The various designs upon the board had a peculiar humor of their own which the lecturer and his audience both enjoyed. Our M, for example, is the old Egyptian symbol for owl, and the owl on the board looked conical enough.

Thus from Egyptian forms came the Phœnician letters. The Phœnicians themselves probably came originally from the Persian Gulf. They settled Sidon and the upper part of Palestine, and were the great trading people of the world, quick-witted, and needing a rapid means of communication. When the Greeks say that Cadmus invented letters, they only declare that writing came from the *East*, for such is the meaning of the word.

Assyrian writing passed through the same stages, but never reached as far as alphabetism. The characters are cuneiform or wedge-shaped. This is due to the fact that they wrote not on stone but clay. Stone necessitates square forms—parchment causes rounded forms. Our capital letters come from the stone, our script from the parchment. The soft clay was afterwards burnt and the characters were made with a sharp pointed stick stuck in, thus forming wedge-shaped forms. These wedges or arrowheads were multiplied as required.

Characters were shown on the board to represent these principles. The original inhabitants of Babylonia descendants of Ham and of Nimrod, invented these forms. The 10th chapter of Genesis gives this genealogy and ethnology. The variations in pronunciation are illustrated by "etc.," or "&c.," which we usually call "and so forth," when it is really *et cetera*. Thus *d.* stands for pence, not *denarii;* and £ is pounds, not *libri*. This was the variable style of the Assyrian—5,000 or 6,000 of them—and plenty of them were as interchangeable as the examples shown above. We have no clew nowadays to the pronunciation. We know what each character means, but we cannot speak the name.

From 2,500 to 600 B.C. extends this period of hieroglyphic writing. The inscriptions are not particularly valuable, but the papyri occasionally give good results. A dried wreath of flowers found on the breast of the mummy of an Egyptian princess is now perfectly preserved in the Louvre after 3,000 years. An old man's lament on the degeneracy of the age and with warnings to the young men(!) is fully as old, and sounds very peculiarly in our ears to-day.

The Assyrian cared for history, but the Egyptian cared nothing at all. Hence chronology in Egypt is fearfully puzzling. The Assyrians were far more scientific. Thus the Assyrian records help us with the Scriptures far more than do the Egyptian. Each year in Assyria, as in Rome, had its special name, and the lists of such years have been found. An immense amount of contemporary knowledge is therefore afforded to us.

Part of these Assyrian records are public—the history of the kings—and part are private literature. An Egyptian king built a pyramid, but an Assyrian built a temple, and in it put the record chamber of his reign. In the foundation he would put cylinders of clay giving his titles and the statement of the building being erected, with the name of the god and the year of construction. Assurbanipal surrounded his palace with slabs covered with figures, across which runs the record of his reign. This condensed record is repeated and repeated until it is a standard.

In B C. 700, this king had a splendid library on flat tablets of clay—many of which are stated to have been copied from older works. These tiles of clay were numbered and a catch word is at the bottom of each page. These fragments are very numerous. They contain arithmetic; even square roots and cube roots. Some are regular Ollendorffs. Others are geographical, grammatical, magical, or zoological, with poetry and history, and, indeed, almost every sort of literature.

The lecturer exhibited a learned work of recent origin showing these records and their translations. The records of the register of deeds for the city of Nineveh have been found, and show the land, the date, the witnesses, etc. If a slave was sold, it was recorded in the same manner. A great deal of astronomy has also been discovered.

The oldest Phœnician inscription dates to about 1,000 B C.—the alphabet having probably been invented 1,500 B C. This inscription was on a bronze bowl found near Mt. Lebanon—the bowl showing that it was dedicated to Baal Lebanon.

At Dibon, in Moab, some eight or nine years ago, was found another inscription, now known as the Moabite stone of King Mesha, clearly cut and dating to about 900 B C. These are the two oldest which are known.

The Hittite inscriptions have only been known in the last eight or ten years. These come from about 800 B.C., and are utterly unintelligible even yet. They are found to the northeast of Palestine.

The double inscription on the Rosetta stone gave the first clew to Egyptian translation. The Greek showed that one name ought to be Cleopatra and another ought to be Cæsar. Two characters being similar in each showed what was C. And so on with the spelling of the rest.

The Assyrian translation was harder—the language being utterly unknown. But on the rocks of Behistûn, in Persia, on a smoothed mountain there were inscriptions which, though in wedge-shaped letters, were in three different languages. Hence the ruling race probably wrote in *their own language* (the Persian) in the first set. The Greeks tell what the names of these kings were, and from the name the letters could be gained. The words "son of," and "King of Persia," and "King of Kings," would be repeated. What is *not* repeated is naturally the name of the king, and the Greek historians can then be utilised. Letters *in common* in these names help to identify them. So the clew was found. Of course the forms of these names had to be sought in the similarity to the most ancient spelling.

The Persian being thus learned, it was easy to learn the word "King." This being *Raj*, it showed the language to be Indo-Germanic. When you have three languages and know one, you can find the others. This Assyrian proved to be very like Hebrew, and the feat was accomplished.

At the close of the lecture, Dr. Ward was surrounded and interviewed, until he must have been entirely satisfied with the deep interest that had been taken in his subject. He lectures again next Tuesday evening.

A Course of Lectures at the Park M. E. Church.

Three popular and eloquent lectures will be given in the Park M. E. Church on the following evenings:

Tuesday evening, Nov. 6;
Monday evening Nov. 12; and
Friday evening, Nov. 23.

The first lecture will be given by Rev. Dr. Hepworth, who is known as one of the most eloquent speakers. Subject—"Our American Homes." The lecture is full of wit, humor, and good sense.

The second lecture will be given by Rev. Dr. Thompson, of Brooklyn. He is regarded by those who have heard him as a brilliant lecturer. His subject is—"The Sovereignty of Man."

The third lecture will be delivered by Rev. Dr. Fowler. The word pictures in his lecture are marvelous for beauty and power of expression. Dr. Fowler held his audience of 6,000 persons spell bound at Ocean Grove, last summer, while delivering the lecture to be given in Park Church. Subject—"Great Deeds of Great Men."

"I would go fifty miles to hear it again," said one who heard it.

A Brilliant Wedding.

The platform in the Brooklyn Tabernacle was one mass of green Wednesday evening. Palms and plants were piled up in luxuriant profusion in front of the big organ, and white chrysanthemums with lilies of the valley were plentifully displayed. These decorations were in honor of the marriage of Miss Jessie Talmage, a daughter of the Rev. T. De Witt Talmage, to Mr. Warren G. Smith, of Bloomfield. The invited guests assembled in the Tabernacle filled it to its utmost capacity. The ushers were Mr. Albert Crowell, Mr. Henry Crane, Mr. William A Adriance, Mr. J. W. Dowling, Mr. Louis Bliss, and Mr. George Smith. There were four bridesmaids, Miss Mary M. Talmage, Miss Edith E. Talmage, Miss Henrietta Scrymser, and Miss Jennie De Witt. They were dressed in white silk trimmed profusely with lace. Their hats were of white shirred silk trimmed with red velvet and white feathers, and they carried bouquets of Jacqueminot roses. The bridal costume was of rich white satin with full train, and trimmed with Roman pearls and duchess lace.

After the ceremony, which was performed by Mr. Talmage, the wedded pair went to the house of the bride's parents, where a large reception was given, and a collation was served. Many beautiful presents were exhibited. The groom's presents to the bride were solitaire diamond earrings and pin with five large diamonds, which the bride wore. The bride's father and mother gave her a grand piano. There was a large case of solid silver from the groom's mother, and from Judge Henry Hilton also a case of solid silver.

On returning from their bridal tour, the happy couple are to reside with the groom's mother, on Ridgewood Avenue.

AN American, who had a jolly German friend, wished to become acquainted with the German's charming wife. "Vell," said the German, "ofe you dreat, dot vill pe all righdt!" After the treat the German led him over to where the lady was sitting with a number of friends. "Katrina," said the husband, "you know dot man?" "No," said Katrina, modestly. "Vell, dot's him!"

LEGAL NOTICE.

ESSEX COUNTY CIRCUIT COURT—Between Mary A. Cuff, Comp't, and Bridget Broderick et. al., Defts.—Due Bill, etc.

It appearing to the court that Thomas Broderick, the mortgagor in the bill of complaint in this cause mentioned is dead, and that Hannah Cusick and George Saunders are the only persons related to said Thomas Broderick of whom the complainant has been able to get any information, and that his other heirs or devisees, if any he have, are wholly unknown;

It is, on this sixteenth day of June, eighteen hundred and eighty-three, on motion of Coult and Howell, of counsel with the Complainant ordered, that the unknown owners of all that certain tract of land of which said Thomas Broderick, late of the Township of Bloomfield, in the County of Essex, and State of New Jersey, died seized, situate lying and being on the west side of Walnut Street in the said Township of Bloomfield, bounded on the north by land of William Brookes, on the east by Walnut Street on the south by lands of Michael Owens, and on the west by lands of Frank Moran, do appear, plead, answer or demur to the complainant's bill on or before the seventeenth day of December next, or that, in default thereof, such decree be made against them as the court shall think equitable and just.

And it is further ordered that this order shall within twenty days hereafter be published in THE BLOOMFIELD CITIZEN, a newspaper printed at Bloomfield in this State, and continued therein at least once a week to within ten days of the expiration of the time herein limited for pleading, answering or demurring, and that within the same time a copy thereof be sent by mail with the postage prepaid to the said Hannah Cusick and George Saunders, directed to their post office address, if the same can be ascertained.

DAVID A. DEPUE, Judge.

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